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ABSTRACT

This 98-item bibliography lists works pertaining to the philosophical and religious literature of India, a literature which has long earned the respect of distinguished Western scholars. Included are: foundational works of Indian culture, such as the Bhagavad-Gita, the Holy Vedas, and the Upanishads; works on the rhetorical tradition and background of Indian thought; selected philosophical perspectives; profiles of noted speakers; texts on intercultural and international communication; and collections of research perspectives and methodologies. (RAE)

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RHETORIC OF INDIA

A Selected, Interdisciplinary Bibliography Prepared by **Daniel Ross Chandler**, 1988

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For decades the philosophical and religious literature of India has earned the respect of distinguished Western scholars. "There is no more absorbing story," Mircea Eliade said, "that that of the discovery and interpretation of India by Western consciousness." Max Muller, a prominent Indologist, explained: "If I were asked under what sky the human mind...has most deeply pondered over the greatest problems of life, and has found solutions...I should point to India." Arnold Toynbee predicted that in the twenty-first century, perhaps "India the conquered will conquer its conquerors."

Foundations of Indian Culture

The Bhagavad-Gita. tr. Sir Edward Arnold, Los Angeles: Self-Realization Fellowship, 1985; tr. Kees Bolle, Berkeley: University of California Press, 1979; tr. S. Radhakrishnan, New York: Harper Colophon Books, 1948; tr. R.C. Zaehner, Oxford: Oxford University Press, 1969.
The Indian classic, the **Mahabharata**, is considered "the great national epic of India." Within this book is a section called **The Bhagavad-Gita**, a distinctive work of literature, that dramatizes the religious conviction that behind the phenomenal universe is a changeless, permanent Reality which is the Self within humans.

The Holy Vedas. ed. Pandit Satyakam Vidyalankar. Delhi: Clarion Books, 1983.
The **Vedas** consitute not a single book but a library of literature transmitted initially through an oral tradition. These authors reportedly perceived mantras that had existed from time immemorial through immediate, intuitive awareness. These writings indicate that a higher knowledge that reveals the unknown to humanity is neither objective information nor subjective experience, but instead a "being" and "becoming."

The Upanisads. tr. F. Max Muller. New York: Dover Publications, 1962, Two Parts.
The **Upanisads** constitute a later contribution to Vedic literature, written when innovative seers challenged prevailing religious practices. By questioning the authority of traditional Vedic literature, these writers initiated an intellectual and spiritual revolt.

Rhetorical Tradition and Background

Ahluwalia, B.K. ed. **Indian Oratory: Vivekananda to Indira Gandhi.** Delhi: Kalyani, 1977.
A contemporary survey, this anthology contains significant speeches.

Huxley, Aldous. **The Perennial Philosophy.** New York: Harper and Brothers, 1945.
This comparative study examines mysticism within world religion and concludes that (1) phenomenal world and individualized consciousness manifest from a Divine Ground; (2) humans can know the Divine Ground immediately through intuition; (3) an individual possesses an ego and an eternal Self identical with the Divine Ground; and (4) the meaning and purpose of human existence becomes actualized when humans discern the Self with the Divine Ground through immediate intuitive experience.

Radhakrishnan, S. **Eastern Religious and Western Thought.** Delhi: Oxford University Press, 1985.
This brilliant statesman-philosopher constructs a bridge between Eastern religion and Western thought by analyzing Hinduism, describing the philosophy and religion of ancient Greece and Palestine, comparing Indian philosophy and Western religious beliefs, and studying the growing dialogue within world religion.

Tagore, Rabindranath. **The Religion of Man.** Boston: Beacon Press, 1961.
This distinguished Indian poet-artist and winner of the Nobel Prize for Literature presents the belief that "through the process of **yoga** man can trascend the utmost bounds of his humanity and find himself in a pure state of consciousness of his undivided unity with Parabrahman."

Zimmer, Heinrich. **The Philosphies of India.** Princeton: Princeton University Press, 1974.
Zimmer analyzes the historic meeting of East and West; describes Indian concepts about time, success, pleasure,and duty; and introduces Jainism, Brahmanism, Buddhism, and Tantra.

Philosphical Perspectives

Happold, F.C. **Mysticism: A Study and an Anthology.** Baltimore: Penguin, 1963.
This cross-cultural study indicates that "mysticism is a manifestation of something which is at the root of all religion and all the higher religions."

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Otto, Rudolf. **Mysticism East and West.** Wheaton: Theosophical Publishing House, 1987.
The author states that the book "attempts to penetrate the nature of that strange spiritual phenomenon we call mysticism by comparing the two principal types of Eastern and Western mystical experience."

Parrinder, Geoffrey. **Mysticism in the World's Religions.** New York: Oxford University Press, 1976.
Recognizing that the world's religions reflect a variety of attitudes toward mysticism, Parrinder distinguishes between monistic mysticism (reaching self-identity or union with the All) and theistic mysticism (seeking communion but not identity with God). The book represents an attempt "to introduce the great religions in their mystical expressions." The author concludes that "mysticism may be called natural, since it appears to be common to mankind, to be part of human nature."

Ranade, R.D. **Mysticism in India: The Poet-Saints of Maharashtra.** Albany: State Univ. of New York Press, 1983.
In a rare academic analysis about medieval Indian literature, a scholar describes the lives, activities, and works of the great poet-saints of Maharashtra, including Jnaneshwar, Namadev, Tukaram, Eknath, and Ramdas.

Spencer, Sidney. **Mysticism in World Religion.** Baltimore: Penguin, 1963.
In this cross-cultural comparison, Spencer studies primitive, Hindu, Buddhist, Taoist, Confucian, Greek, Hellenistic, Hebrew, Jewish, Christian, and Islamic mysticism. He concludes that all mystics claim that "divine or ultimate Reality is essentially transcendent of the world of space and time" and that "this affirmation of the divine transcendence is commonly accompanied by an equal stress on divine indwelling."

Stace, Walter T. **The Teachings of the Mystics.** New York: New American Library, 1960.
Stace's anthology contains literature selected from Hindu, Buddhist, Taoist, Roman, Christian, Islamic, and Jewish mystics. Carefully distinguishing between experiences that provide philosophical knowledge and experiences that constitute nonsensory nonintellectual consciousness, Stace describes mystical experience as "the apprehension of an ultimate nonsensuous unity in all things, a oneness or a One to which neither the senses nor the reason can penetrate." He contends that mystical experience is not a religious phenomenon and that the theoretical connection between mysticism and religion is subsequent and adventitious.

Underhill, Evelyn. **Mysticism: A Study on the Nature and Development of Man's Spiritual Consciousness.** New York: E.P. Dutton and Company, 1961.
Underhill, who has written several excellent books on mysticism, describes a fundamental theme espoused by countless mystics: "That which to us is Many, to that Transcendental Knower is One." In this comprehensive survey she pictures a mystic as a pioneering visionary who goes "alone into the mountains" and returns as "an ambassador to the world" and as an adventurer who depicts "Life on its age-long vogage to the One."

Selected Speakers

Aurobindo. **Foundations of Indian Culture,** Pondicherry: Aurobindo Ashram, 1975; **Ideal of Human Unity,** New York: Aurobindo Library, 1950; **Life Divine,** New York: Aurobindo Library, 1949; **On Yoga,** Pondicherry; Aurobindo Ashram, 1965; **On The Vedas,** Pondicherry; Aurobindo Ashram, 1964; **Savitri,** Pondicherry: Aurobindo Ashram, 1954; **Speeches,** Pondicherry: Aurobindo Ashram, 1969.
Born in Calcutta, August 15, 1872, Aurobindo became a poet, philosopher, and Indian nationalist. He studied at Cambridge, held administrative and professional positions in Baroda and Calcutta, and exerted effective literary efforts to free India. After a two-year imprisonment, he secured sanctuary at Pondicherry, where he developed his religious philosophy and established an international cultural center for spiritual development.

Besant, Annie. **Ancient Wisdom,**1972; **Esoteric Christianity,** 1966; **From the Outer Court to the Inner Sanctum,** 1983; **Study in Consciousness,** 1972; **Thought Power: Its Control and Culture,** 1967; **The Wisdom of the Upanishads,** 1974; **Hints on the Study of the Bhagavad Gita,** 1973. (The first five books were published by the Theosophical Publishing House in Wheaton; the last two by the Theosophical Publishing House in Madras.)
Born in London in 1847, Annie's persistent tendency toward unorthodoxy became evident when she attended ultra-rationalist South Place Chapel, enjoyed meetings at freethinker Charles Bradlaugh's Hall of Science, and joined the National Secular Society. G.B. Shaw regarded her as among the 19th century's most powerful speakers. She was elected to the London School Board, the presidency of the following: the Blavatsky Lodge of Theosophical Society, the Theosophical Society in Europe and India, and the the National Congress of India.

Gandhi, M. K. **An Autobiography: The Story of My Experiments with Truth,** London: Phoenix Press, 1949; **Communal Unity,** 1949; **Hindu Dharma;** 1950; **Nonviolence in Peace and War,** 1948.(The last three books were published by the Navajiv an Publishing House in Ahmedabad.
Internationally respected as one of the greatest political personalities of the 20th century and revered as "the father of modern India," Gandhi was a British-trained lawyer who pitted the most populous country in the world against the Empire in a struggle for independence. As a practical philosopher who developed and applied the principle of nonviolent civil disobedience, he influenced countless individuals seeking social justice.

Jinarajadasa, C. **Annie Besant**, 1981; **Art as Will and Idea**, 1954; **Christ and Buddha**, 1980; **Fragments**, 1980; **In His Name**, 1975; **The Divine Vision**, 1957; **The Master**, 1948; **The Mediator**, 1927; **The Nature of Mysticism**, 1943. (All published by the Theosophical Publishing House in Madras.)

A well-known Theosophist, C.W. Leadbeater, reported meeting thirteen-year-old Jinarajadasa in 1888 at a Buddhist Boys' School in Colombo; two years later the youth accompanied Leadbeater to England. Seeking higher education, he studied in the University Correspondence College at St. John's College of Cambridge and in the University of Pavia in Milan. In 1904 he became National Lecturer for the Theosophical society in the U.S. and he was appointed Vice President of the Theosophical Society in 1921. Jinarajadasa visited the U.S. and Australia often between 1922 and 1928, and in 1928 he lectured in Central and South America and the Antilles.

Krishnamurti, J. **Awakening of Intelligence**, 1973; **Early Writings of Krishnamurti**, New York: Gordon Press, 1976, Two Volumes; **Education and the Significance of Life**, 1953; **Explorations into Insight**, 1979; **The First and Last Freedom**, 1975; **The Flame of Attention**, 1984; **The Flight of the Eagle**, 1971; **Freedom from the Known**, 1975; **Krishnamurti's Journal**, 1982; **Krishnamurti's Notebook**, 1976; **Last Talks at Saanen 1985**, 1986; **Life Ahead** 1975; **Life in Freedom**, San Luis Obispo: Satori Resources, 1986; **Network of Thought**, 1982; **Talks and Dialogues of J. Krishnamurti**, New York: Avon, 1976; **Think on These Things**, 1970; **Truth and Actuality**, 1977; **The Wholeness of Life**, 1978; **You Are the World**, 1973.

Krishnamurti, J. and David Bohm. **The Future of Humanity**, 1986; **The Ending of Time**, 1985. (Unless otherwise indicated, the publisher of the above books is Harper and Row, New York.)

Born May 22, 1895, the lad was discovered in 1909 by Annie Besant and described as an incarnation of Maitreya, themessianic Buddha. He founded the World Order of the Star, predicated upon the conviction that he was Buddha reincarnated. Following a tour through the United States and England with Mrs. Besant, Krishnamurti repudiated this claim and dissolved the association. In 1969 he settled in Ojai, California, where he directed the Krishnamurti Foundation and gained world-wide recognition as an international religious teacher. Alan Watts called him "a spiritual window cleaner who takes our picture of the sun off the glass so that we can see the real thing."

Tagore, Rabindranath.

Speeches

Personality. New York: Macmillan, 1917.

The Religion of Man. Boston: Beacon Press, 1961.

Toward Universal Man. Bombay: Asia Publishing House, 1961.

Essays

Sadhana: The Realization of Life. London: Macmillan, 1913.

Creative Unity. Calcutta; Macmillan, 1959.

Poetry

Gitanjali. London: Macmillan, 1959.

One Hunbdred Poems of Kabir. London: Indian Society, 1964.

Plays

The King of the Dark Chamber. London: Macmillan, 1930.

Red Oleanders. London: Macmillan, 1925.

Sacrifice and Other Plays. London: Macmillan, 1917.

Novels

Binodini. New Delhi: Sahitya Akademi, 1959.

Gora. London: Macmillan, 1924.

The Home and the World, London: Macmillan, 1919.

Born May 7, 1861 in Calcutta, Tagore was raised in an intellectually and spiritually refined environment. He won the Nobel Prize for Literature in 1913 and was awarded a knighthood in 1915; however, he surrendered the knighthood in 1919, protesting the Amritsar Massacre, during which British soldiers fired upon Indians who were contesting the government's emergency powers. He conducted lecture tours through Europe, the Americas, China, Japan, Malaya, and Indonesia. In 1901 Tagore established a school at Santiniketan near Bolpur, where he labored to blend the finest Eastern and Western traditions; and there he founded the Visva-Bharati University in 1921. His compositions secure his enduring reputation as a brilliant man-of-letters.

Ramakrishna. **The Gospel of Ramakrishna.** New York: Ramakrishna-Vivekananda Center, 1952.

Vivekananda. **Chicago Address.** Calcutta: Advaita Ashram, 1980; **Christ the Messenger.** Calcutta: Udhodhan Office, 1970; **Inspired Talks.** New York: Ramakrishna-Vivekananda Center, 1976; **Lectures from Colombo to Almora**, Calcutta: Advaita Ashram, 1978; **The Complete Works**, Calcutta: Advaita Ashram, 1970-3, Eight Volumes; **The Yoga and Other Works**, New York: Baker and Taylor Company, 1901.

Ramakrishna(1836-1886) taught that every soul is potentially divine and that inner divinity might be cultivated through worship, contemplation, unselfish labor, and philosophical reflection. As a disciple of Ramakrishna, Vivekananda (1863-1902) visited Chicago and presented an epoch-making speech during the World Parliament of Religions in 1893. During a three-year visit in America and Europe, Vivekananda inaugurated the Vedanta movement that nurtures a cultural synthesis of Eastern and Western philosophy.

Intercultural and International Communication

Glock, Charles Y. and Robert N. Bellah, eds. **The New Religious Consciousness.** Berkeley: Univ. Cal.Press,1976
Among the informative studies, Pritchard's traces the transformation in U.S religion between 1820-60.

Ellwood, Robert S. **Eastern Spirituality in America.** New York: Paulist Press, 1987.
Describes the influence of Hinduism, Taoism, Buddhism, and Theosophy on U.S. religion the last two centuries.

Jones, Jenkin Lloyd, ed. **A Chorus of Faith.** Chicago: Unity Publishing Company. 1893 (See also John Henry Barrows, ed. **The World's Parliament of Religions.** Chicago: Parliament Publishing Company,1893.))
Both volumes, one the proceedings, describe the historic 1893 World's Parliament of Religions in Chicago.

Muzumdar, Haridas T., ed. **The Enduring Greatness of Gandhi: An American Estimate.** Ahmedabad: Narajivan Publishing House, 1982.
This anthology contains sermons of two great New York City ministers who served the Community Church: John Haynes Holmes (probably the first U.S clergyman to recognize the religious and political significance of Gandhi), and Donald Szantho Harrington, Holmes's successor.

Roszak, Theodore. **The Making of a Counter Culture.** Garden City: Doubleday, 1969.
In 1969, Roszak observed a strain of Eastern religions emerging within the colorful counterculture that some critics described as a barbaric invasion of alarming appearances. Roszak recognized how flower children stressed the non-intellective components within the human personality that "take fire from visionary splendor and the experience of human communion." He pondered how emerging Eastern spirituality challenged a scientific world-view, the supremacy of cerebral cognition, and technology.

_____. **Unfinished Animal.** New York: Harper and Row, 1975.
Roszak emphasizes that "a transformation of human personality in progress" is of evolutionary proportions. He describes Western preoccupation with psychotherapy, psychedelics, and personality development as "Western society's troubled passage through a critical stage in the evolution of the human race."

Watts, Alan. **In My Own Way.** New York: Vintage Books of Random House, 1973.
Watts remembers his participation in popularizing Zen in the U.S. and the influence exerted upon him by H.P. Blavatsky, Vivekananda, Suzuki, Jung, and Eastern religious literature.

Toward Rhetorical-Cultural Synthesis

Copleston, Frederick. **Religion and the One: Philosophies East and West.** New York: Crossroads, 1982.
A prominent philosophy historian examines Eastern and Western thought-systems and demonstrates that not exclusively in the West and in Christendom have thinkers developed theories about one ultimate reality.

Scharfstein, Ben-Ami,. ed. **Philosophy East and West: A Critical Comparison of Indian, Chinese, Islamic, and European Philosophy.** New York: Oxford University Press, 1978.
Scharfstein illustrates how non-Westerns have participated in the constructive intellectuality, adventurous reasoning, and logical analysis that constitutes philosophy.

Research: Perspectives and Methodologies

Bromley, David G. and Phillip E. Hammond, eds. **The Future of New Religious Movements.** Macon: Mercer University Press, 1987.
These scholarly papers represent an attempt to gain "a historical and comparative perspective on the problems and prospects facing these new movements." Especially insightful is Melton's outstanding paper.

Needleman, Jacob. **The New Religions.** New York: Crossroads, 1984.
Needleman's introduction indicates why the modern infusion of Eastern spirituality might compel Western religion to undertake the most critical self-examination since the Scientific Revolution.

_____and George Baker. **Understand the New Religions.** New York: Seabury, 1981.
These scholars survey the new religions using psychological, communicative, anthropological, economic, political, historical, and sociological methodologies.

Stewart, Charles J., Craig Allen Smith, and Robert E. Denton, Jr. **Persuasion and Social Movements.** Prospect Heights: Waveland Press, 1984.
Three communication scholars discuss (1) social movements as unique collective phenomena, (2) the life-cycles of social movements, and (3) how researchers use functional, Burkean, and organic system approaches.

Zaretsky, Irving and Mark P. Leone, eds. **Religious Movements in Contemporary America.** Princeton: Princeton University Press, 1974.
These papers survey marginal American religious movements from a variety of perspectives.